MR. WOODWARD's

SERMON,

AT THE

ORDINATION

OF THE REVEREND

MR. *MARSH.*

BRITISH MUSEUM

A

SERMON,

PREACHED AT THE

ORDINATION

OF THE REVEREND

MR. JOHN MARSH,

TO THE PASTORAL CARE OF THE FIRST CHURCH, IN WETHERSFIELD, CONNECTICUT,

JANUARY XII, 1774.

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TO THE

FIRST CHURCH AND SOCIETY,

IN

WETHERSFIELD,

THIS DISCOURSE,

PUBLISHED AT THEIR DESIRE AND EXPENCE,

IS RESPECTFULLY DEDICATED,

BY THEIR OBEDIENT HUMBLE SERVANT,

THE AUTHOR.

An ORDINATION SERMON.

MATTHEW X. 41.

HE THAT RECEIVETH A PROPHET, IN THE NAME OF A PROPHET, SHALL RECEIVE A PROPHET'S REWARD.

IF we critically examine the works and wonders of GOD, we ſhall find a pleaſing analogy in the natural and moral world. As all beings and things came from the infinite and common fountain of power, light and goodneſs; ſo there has been an evident ſimilitude in the manifeſtation, guidance and connexion of them. The light and glory, both of the natural and moral world, proceed from the ſame great Original, and manifeſt the perfections of HIM, who is juſtly ſtiled *the Father of Lights*. After GOD had ſaid, "Let there be light," he formed the ſun, the parent of day and palace of light. In like

like manner, after GOD had formed in man the light of reaſon, which dignified his nature, and qualified him for noble conceptions of the Deity, for refined ſpeculations and true devotion; he cauſed to ariſe *the Sun of Righteouſneſs*, whoſe reſplendent rays, tranſmitted to us by revelation, have greatly aſſiſted, and far ſurpaſſed, the light of reaſon in the fallen creature. And, notwithſtanding the Sun of Righteouſneſs, from whom the light of revelation immediately and directly ſhone, is withdrawn; yet the ſame light is reflected on the world ſtill, by thoſe *ſtars* which are called *the angels of the churches*.

How joyful and important then is the occaſion of this day! when another ſtar is to be added to that conſtellation, which has been ſo long the light and glory of this part of the world---when (to allude to inſpiration) this golden candleſtick is to be repleniſhed with a light that promiſes to ſhine with peculiar luſtre.

HOWEVER unhappy for this reſpectable aſſembly, that the preparatoty diſcourſe falls in the department of one ſo unfurniſhed for the deſign; yet, at the requeſt of my worthy brother, I have undertaken to be his monitor upon this occaſion, and hope for all reaſonable allowance, the rather as thoſe moſt capable of cenſure, are generally moſt diſpoſed to candour.

I WOULD juſt remind you, that my text is part of an ordination ſermon, delivered by Chriſt Jeſus himſelf, upon the advancement of his twelve diſciples to the degree and dignity of apoſtles; in which we are informed of our Lord's ſending them forth with a commiſſion;---giving them inſtructions to preach the goſpel;---faithfully warning them of the danger and oppoſition they might expect to encounter in his ſervice;---and concluding his charge with an aſſurance of GOD's providential care for their encouragement, and a promiſe of abundant future rewards to all that ſhould faithfully ſerve him, or aſſiſt others in their work.

THESE

THESE things, tho' primarily intended for directions to the apoſtles, are of uſe to all Chriſt's miniſters, with whom, by his word and ſpirit, Chriſt is, and will be always to the end of the world. Nor does the meer appellation of *prophet* in my text prevent the accommodation of it to the ordinary miniſters of the goſpel; the epithet in the ſacred writings is equally applicable to him that is ſkilled in the interpretation of prophecy, as to him by whom prophecy cometh.*

IN the proſecution of my ſubject, I ſhall attempt to delineate the character of a miniſter of Chriſt---To point out the manner in which a people are to receive him---and then conſider the encouragement they have to receive and treat him in character.

I. I SHALL attempt to delineate the character of a miniſter of Chriſt. AND

* "AMONG the firſt profeſſors of chriſtianity, there were but few men of learning; few, who had capacity enough to inſinuate into the minds of a groſs and ignorant multitude, the knowledge of divine things. GOD therefore, in his infinite wiſdom, judged it neceſſary to raiſe up, in many churches, extraordinary teachers, who were to diſcourſe in the public aſſemblies upon the various points of the chriſtian doctrine, and to treat with the people, in the name of GOD, as guided by his direction, and cloathed with his authority. Such were the *prophets of the new teſtament*, (Rom. xiji. 6. 1 Cor. xii. 28. xiv. 3, 29. Eph. iv. 11.) an order of men whoſe commiſſion is too much limited by the writers, who confine it to the interpretation of the books of the old teſtament, and eſpecially, the prophecies. For it is certain, that they, who claimed the rank of *prophets*, were inveſted with the power of cenſuring publicly ſuch as had been guilty of any irregularity. But, to prevent the abuſes that deſigning men might make of this inſtitution, by pretending to this extraordinary character in order to execute unworthy ends, there were always preſent, in the public auditories, judges, divinely appointed, who, by certain infallible marks, were able to diſtinguiſh the falſe prophets from the true. This order of *prophets* ceaſed, when the want of teachers, which gave riſe to it, was abundantly ſupplied." MOSHEIM's eccleſiaſtical hiſtory, vol. 1. p. 46. 4to. edition.

And ſince we have the miniſter of Chriſt briefly (but fully) deſcribed in the beginning of the epiſtle to the Romans, I hope to be excuſed, if, while I bear in mind the extraordinary manner and end of the apoſtle's call, I make the gradation in the apoſtle's character the ſteps by which to illuſtrate my firſt propoſition. "Paul, a ſervant of Jeſus Chriſt, called to be an apoſtle, ſeperated unto the goſpel of God." The firſt term ſeems to be deſcriptive of the *good* man; the ſecond, of his *call* to preach the goſpel; and the laſt, of his *ordination*, or ſolemn ſeperation unto the work.

Altho' we juſtly lament and reject ſlavery, or the involuntary ſubjection of a rational being to the will and ſervice of another, as inconſiſtent with the firſt principles of reaſon and religion, and a reproach to mankind, eſpecially in a chriſtian land, and as a name unknown in the family of Chriſt; yet to be his real *ſervant* is an important and moſt honorable branch of a miniſter's character. Such ſervants become ſo, by choice and free conſent; they are choſen by Chriſt in a ſenſe not foreign from that in Iſai. xlii. 1. "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth." A true ſervant of Chriſt is approved of by him, and choſen into his ſervice; one whom the maſter *delights to honour*. Such a ſervant enters into his ſervice *not by conſtraint, but of a ready mind*. He looks on himſelf honored to wear the livery of ſo great a Prince, to be employed in the ſervice of ſo good a maſter, and devotes himſelf to his intereſt, honour and pleaſure; reſolves not only to be *obedient with fear and trembling, in ſingleneſs of heart*; but is determined, like thoſe under the Jewiſh diſpenſation, that would plainly declare, "I love my maſter, and will not go out free." In ſuch a ſervant how much truſt is to be placed! From ſuch an one what may not be hoped! For the encouragement of ſuch what can be too much!

And

And what muſt all theſe imply and include in a ſervant of Chriſt? Such an one muſt love his maſter with ſupreme affection---by this bond he is held in his ſervice, as well as moved to it at firſt. He ſtands convinced of the perfections of his nature,---the glories of his office,---the mildneſs of his laws, and end of his adminiſtrations,---So that he is drawn by inclination into his ſervice, and finds *his yoke eaſy, and his burden light.* He is ſubject to Chriſt, *not for wrath, but for conſcience ſake.* He ſincerely laments all injuries and offences againſt his maſter, and by faith looks to him whom he has pierced, and mourns. He hopes in the mercy of GOD, through the merits of him, whoſe love many waters could not quench, nor floods drown.

THIS muſt be the *regenerate* man---born of the ſpirit and from above---the "workmanſhip of GOD, created anew in Chriſt Jeſus;---in whom all old things are paſſed away, and all things become new." Yes verily, ſuch principles were not always in men's hearts, nor indeed in the apoſtle's; his "carnal mind" was once "enmity againſt GOD," and ſo are the minds of others till divine grace changes, ſanctifies and enlightens them. In a ſtate of unrenewed nature, they are dark, and "diſcern not the things of the ſpirit of GOD;" ſee not the beauty, worth and excellency of the things of religion, or ſervice of Chriſt. But when the thoughtleſs ſinner is bro't to conſideration, to feel his miſery as expoſed to the wrath of GOD, and conſiders the infinite love and wiſdom of GOD in contriving the myſtery of godlineſs, and ſending his own SON to effect it;---that *his* is the only name given under heaven whereby we can be ſaved, he gives his full conſent to be ſaved by this name---becomes willing *in the day of* GOD's *power.*

THUS I have imperfectly deſcribed the ſervant of Chriſt. And if *grace* alone is a ſufficient qualification for the mini-

ſtry, then every good man is thoroughly furniſhed, and the ſuppoſed enthuſiaſts of the day are not miſtaken.

But *are all apoſtles? are all prophets? are all teachers?* No: other qualifications beſide grace are to be looked for in a miniſter of the goſpel: He muſt be *called of* God, if not as remarkably as the apoſtle Paul, yet as really by ſuitable qualifications for, and deſtination to his office. And ſince ordinary miniſters are not to prove their divine miſſion by miracles, we muſt look not only at the grace of God in their hearts, but likewiſe at other gifts of God in them, and the footſteps of his providence by which they have been led to the important undertaking---*Important*, I ſay,---for truly if we may form a judgment from the original, difficulties, or conſequence of the office, we muſt conclude that no ſmall degree of gifts, grace, or aſſiſtance are ſufficient to the duties and ends of it. There is no embaſſy ſo honourable as that from the Prince of peace.---No truſt ſo great as that of ſouls---And in no caſe is divine aſſiſtance more needed than to ſave them from death, and fit them for glory.

While then we conſider qualifications, we may look into the very make of the man; for unleſs God and *nature* have done conſiderable for him, there is no foundation for improvement afterward. It ſeems requiſite it ſhould be a man of a capacious ſoul, to receive all the furniture that is to be taken into the mind of a miniſter of Chriſt;---Of a penetrating genius, to conceive the worth and to ſound the myſteries of the chriſtian religion;---Of a ſound judgment, to determine the weightier matters of the law and goſpel, and to diſcern both time and judgment reſpecting the uſe and preaching of goſpel doctrines;---Of a lively fancy, to paint in proper colours the encouragements and threatnings of God's word;---Of an earneſt mind, to urge home practical truths upon the conſcience, to ſet the privileges of the believer, and danger of the infidel, in a clear and intelligent light.

If we paſs on to the gifts of *acquirement*, while we keep in view the nature and importance of the work, we at once ſee the neceſſity of good literature; an acquaintance with the languages in which the holy ſcriptures were originally wrote, that he may drink at the fountain-head of revelation;---a thorough ſtudy of the arts and ſciences, which are handmaids to the cauſe of truth;---an extenſive knowledge of books and men; eſpecially that book of God, upon the knowledge of which our ſalvation in ſo great a meaſure depends.

But Paul was not only "a ſervant of Chriſt, and called to be an apoſtle, he was *ſeperated to the goſpel of* God. This muſt refer to his ordination, of which we have an account in the thirteenth chapter of the acts. And it is equally neceſſary that every ſcripture Biſhop be qualified, by ordination or ſolemn ſeperation unto the goſpel of God, by faſting and prayer, and the laying on of the hands of the preſbytery. This gives him the authority of office, and power to bear rule over thoſe that are to obey and ſubmit themſelves. In this caſe he does not run before he is ſent. There is no man, however qualified otherwiſe, may go upon an embaſſy from any Prince, till he is commiſſioned, till he can produce his warrant. No more is any one qualified to go upon an embaſſage from the Prince of peace, till regularly put into office; then he goes with authority, and may demand attention to the meſſage he carries. Until a man is regularly called unto, and inveſted with, the office of a miniſter, he is not ſufficiently qualified for the work. But when this is the caſe, then his pious diſpoſition exerts itſelf to good purpoſe indeed.

The moſt excellent gifts in a miniſter will not profit his people unleſs he has a diſpoſition to uſe them. Light in the head without grace in the heart will not be diffuſive. No, unfeigned love to Chriſt is the active principle which communicates motion and vigour to all the powers of the mind.

mind. What can ſo effectually diſpoſe a miniſter to improve his talents to the purpoſes of his office as a principle of piety & generous benevolence to mankind? This teaches him to *uſe his office well.*---It gives a happy direction to all his ſtudies and miniſtrations.---It conſecrates all the powers of his body and mind to the honour of GOD and good of men. A pious heart urges faithfulneſs on a miniſter with irreſiſtable force.---It fills him with love and pity to periſhing ſouls.---It makes him willing to ſpend and be ſpent in the ſervice of God.---It ſmooths every rough way he has to travel.---It ſweetens every bitter cup he has to drink.---It teaches him to deſpiſe difficulties, and cheerfully encounter dangers.---It gives him courage in reproving, and meekneſs in inſtructing thoſe that oppoſe themſelves; and fills him with a deſire of convincing gainſayers.---Such an one opens the book of divine counſel with pleaſure, and brings out of his treaſure abundantly things new and old. In ſhort a miniſter that hath this inclination to his work will imitate his Maſter, who ſaith, "The ſpirit of the Lord GOD is upon me, becauſe the Lord has anointed me to preach glad tidings unto the meek, he hath ſent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound."

THUS I have attempted to deſcribe the prophet in my text, or the true miniſter of Chriſt: And if the out-lines, which I have imperfectly drawn, ſhew his character to be amiable, how excellent and beautiful muſt it appear when painted to the life!

II. I AM to ſhew how a people are to *receive* a prophet. Our text ſaith, *in the name of a prophet.* Happy would it be if men received Chriſt's miniſters in the name of ſuch; for this muſt needs imply,

A DUE acknowledgment of Chriſt from whom their office is derived;

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THE moſt tender and reſpectful treatment of the perſon and character of him that bears it;---and

A CONSTANT attendance upon, and ſtrict regard to, all his adminiſtrations.

IN the firſt of theſe, the thoughts are neceſſarily led back to the wiſdom that contrived, the love that diſpoſed, and merit that effected, man's redemption. With what aſtoniſhment muſt we view the condeſcenſion, patience and perſeverance of Chriſt, when we conſider, that he who was the brightneſs of the Father's glory took on him the form of a ſervant!---not the nature of angels, but the ſeed of Abraham;---was made a man of ſorrows and acquainted with grief---led an exemplary life---ſubmitted to a painful death---roſe again for our juſtification---aſcended up on high, and gave gifts unto men; ſome, apoſtles; and ſome, prophets; and ſome, evangeliſts; and ſome, paſtors and teachers, for the perfecting of the ſaints, for the work of the miniſtry, and for the edifying of the body of Chriſt." With what gratitude ſhall we acknowledge that life and immortality are bro't to light by his goſpel, and that He was the purchaſer of the Holy Spirit, which He ſent as the comforter into the world! From him we muſt acknowledge the miniſter derives his office and employ, his encouragement and help, his proſpects and ſucceſs: His merits and love are to be acknowledged as the fountain from whence flow all the advantages of the goſpel, and every bleſſing of the miniſtry.

But then as the ambaſſadors of a Prince are to be received and treated according to the dignity of their maſter, ſo ought the ambaſſadors of Chriſt: And when men have proper reſpect to him that ſends, *how beautiful upon the mountains will the feet* of thoſe appear that are ſent to *bring good tidings, to publiſh peace and ſalvation!* Tho' they may differ in their perſonal excellencies, or in the advantages of nature or education, by which one recommends himſelf

ſelf more than another; yet as ambaſſadors of Chriſt they are equal, and to be conſidered as coming from a Prince ſuperior to all the potentates of the earth.---When people receive their miniſter as an aſcenſion gift of Chriſt, ſent to treat with men of the great concerns of eternity;---to convert ſinners from the error of their ways;---to ſave ſouls from death;---watching for ſouls as he that muſt give account, and at whoſe hands the blood of ſouls muſt be required, if any periſh thro' the watchman's neglect;---with what benevolent, concerned minds will that people look upon the importance, difficulty and variety of his work! For, as the huſbandman has various branches of buſineſs belonging to his calling, all neceſſary; ſo has the miniſter of the goſpel. "The diligent & faithful huſband-"man is ſometimes employed in the field, plowing, ma-"nuring, ſowing, gathering, and the like: Sometimes "in his orchard, planting or pruning; and ſometimes in "his barn, threſhing or winnowing." So the diligent and faithful miniſter finds a great variety of branches or departments belonging to his office. Sometimes he is in his ſtudy upon his knees, praying for his flock in general, or the afflicted, diſtreſſed parts of it in particular; or otherwiſe, reading, compoſing and preparing for his publick ſervices.---Sometimes in the pulpit, as the mouth of his flock, ſupplicating, interceding, or giving of thanks; or as the mouth of GOD to them, diſpenſing his word, or bleſſing them in the name of the Lord. Sometimes viſiting the ſick, praying, counſelling and aſſiſting in the laſt and important hours of life; ſympathizing with and conſoling the mourning and ſorrowful; ſometimes admoniſhing and reproving; and ſometimes binding up the broken hearted. And after all, in his retirement telling Jeſus of their ſtate, and aſking his kind aids according to their various neceſſities of which he has an affecting ſenſe upon his own mind. How much inſtruction is to be given to the ignorant,

ignorant, who know not the nature of faith, repentance and new-obedience. And how much exhortation to the more knowing to improve their knowledge, and *ſtir up the gifts that are in them?*

THUS when a people conſider their miniſter as divinely authorized, whoſe buſineſs is ſo various, and important in all the branches of it; and yet that he is a frail man, of like paſſions; when a people I ſay, connect theſe things with the office of their miniſter, with what tenderneſs and reſpect muſt they treat his perſon and character! how ſtrenuouſly defend his cauſe! how earneſtly pray for his ſucceſs! and with what joy muſt they ſee *the pleaſure of the Lord proſpering in his hands!*---But let us add,

THAT conſtant attendance upon and ſtrict regard to his adminiſtrations muſt be included.---As his greateſt joy muſt be in the ſucceſs of his miniſtry, ſo much of his ſupport and encouragement ariſes from the approbation of his people: And this is teſtified by their conſtant attendance upon, and regard to his adminiſtrations; their deſire after the ſincere milk of the word. To ſee people attentive to the preaching of the goſpel, devotional in public prayers, ſerious in their attendance on divine ordinances, meek and docile in private, humble in their walk, patient under rebuke, ready to obey and ſubmit themſelves to them that have the rule over them, abounding in godlineſs and in all the fruits of righteouſneſs, which are by Jeſus Chriſt to the praiſe and glory of GOD; argues that they *receive* and improve their miniſter *in the name of a prophet.*

BUT it is time I paſs to the third propoſition.

III. To conſider the *encouragement* a people have to receive and treat a miniſter of Chriſt in character.

"He that receiveth a prophet, in the name of a prophet, ſhall receive a prophet's *reward.*" Which means, either that they ſhall receive the reward due to, or which

is

is conferred upon a prophet, by God, or ſhall receive the reward that comes by a prophet, by his office or means: Either, muſt be a great, and a ſufficient encouragement to receive and treat him well. It is in the latter of theſe ſenſes I ſhall underſtand and improve upon it at this time.

That was a prophet's reward conferred on the widow woman by Eliſha the prophet in multiplying the oil---*that* was a prophet's reward conferred on the Shunamite by Eliſha, in firſt aſſuring her ſhe ſhould embrace a ſon, and then, when he died, recovering him to life by his prayers. Of the like nature were the miraculous cures wrought by the apoſtles of our Lord upon particular occaſions. And indeed the whole people of Iſrael received a rich reward from the prophet Elijah, when he confounded and put to ſhame the four hundred and fifty prophets of Baal, and proved that the Lord was the true God.

However the rewards of prophets are not always *miraculous*, but the ordinary bleſſings conferred on a people in anſwer to their prayers, or by their miniſtry, when they give the inſtructions and comforts of God's word, are alſo the rewards of a prophet. Prophet's rewards are *ſpiritual bleſſings in heavenly things in Chriſt.*

Sometimes, indeed, miniſters are ſent in judgment to a people, to make blind eyes blinder, and hard hearts harder; in whom is fulfilled the prophecy of Iſaiah "by hearing, ye ſhall hear, and ſhall not underſtand; and ſeeing, ye ſhall ſee, and ſhall not perceive." In which caſe, however, the faithful miniſter may ſay, "Surely my judgment is with the Lord, and my reward with my God," and, "tho' Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord."* Still by God's bleſſing on faithful endeavours, it is often otherwiſe. The ambaſſadors of the King of heaven are heard, a people by the goſpel are made wiſe unto ſalvation. And what matter

* *Iſai.* xlix. 4, 5.

ter of joy does this comprize in it!---By the ſame miniſtry of the word, by which a people are made happy, they are made good. Then what love and harmony, what peace and ſafety do they walk in! how effectually are the bleſſings of this, as well as the happineſs of the future world, ſecured!---then there is peace on earth, and good will toward men---then the name of GOD is glorified---the power of God manifeſted---the grace of the goſpel magnified, and the kingdom of Chriſt advanced.---Then the ſaints of GOD are multiplied---the church of God beautified and enlarged---and the great ends of Chriſt's coming anſwered.---And is it not matter of the higheſt joy when enemies to the croſs of Chriſt are reconciled?---when rebels are pardoned?---when ſuch as have been dead in ſin are made alive to GOD?---when thoſe that have been loſt are found? when the unſanctified are made holy?---when darkened minds are enlightened?---hard hearts ſoftened? ſtubborn wills bowed?---vile affections changed, and ſlaves of ſin and ſatan made Chriſt's free men? There is nothing that a thinking mind and pious heart can account a joy preferable to this.

YET theſe are but part of the glorious purpoſes of the goſpel that are anſwered under a faithful miniſtry, and hence but part of a prophet's reward. Let us add, the effects of thoſe things in a dying hour, when a man's union to Chriſt ſecures him---when his faith upholds him, and hope tranſports him---when he can deſpiſe the world---ſmile at the approach of the king of terrors, and rejoice in the laſt agonies of diſſolving nature. And further, when the vital bond is looſed, the clay tabernacle dropt, and the naked ſoul appears to receive its ſentence with ſure and eager expectation of its reward.---Behold, with what joy it preſents its account! with what extaſy it receives the plaudit of the Judge, "well done my good and faithful ſervant!" With what pleaſing amazement the ſoul enters on the promiſed poſſeſſion, and examines the treaſures

which it has before laid up in heaven? "For when the ſaint comes there" (as one obſerves) "to have his treaſures opened, he will find them augmented beyond his expectation; then he ſhall wonder and queſtion with himſelf, Who laid up this? and who laid up that part of his treaſure? Then will he aſk, Is this glory mine? Is that glory mine? this throne----that brightneſs---this diamond---thoſe ſtars----this robe---that ſun-beam---all thoſe precious and inconceivable treaſures---are they mine? Oh! my dim ſighted faith did never before diſcover to me the one half of that glory wherein I am now loſt and ſwallowed up."

THUS I have imperfectly touched on the three things propoſed, and ſhould now paſs to the many uſeful inſtructions which naturally reſult from the ſubject: But as brevity muſt greatly recommend a diſcourſe at *this ſeaſon*, I ſhall conclude with an addreſs to my worthy brother, who has invited me into this deſk, and to the church and congregation which uſually worſhip in this place.

DEAR SIR,

GOD who has raiſed you up, and qualified and diſpoſed you for his ſervice, is now ſending you into his harveſt, to be a fellow labourer with us. As the occaſion muſt be joyful to every one that wiſhes well to Zion, ſo I aſſure you nothing can be more ſo to thoſe who have before entered on the work of goſpel miniſters, than to ſee others ſtepping in to their aſſiſtance, who are well qualified, regularly called, and duly ſeperated to the goſpel of GOD; and who are willing to ſpend and be ſpent in his ſervice. You, Sir, I truſt, are the prophet I have been deſcribing---one who hath looked well to the religion of the heart.---A man in Chriſt, furniſhed with chriſtian experiences as well as doctrinal truths, which miniſters of the goſpel in dealing with ſouls very much need.---I truſt you have made the moſt ſolemn conſecration of all your powers, both of nature

nature and acquirement, to the ſervice of GOD.---That GOD, who orders the bounds of every man's habitation, by the remarkable footſteps of his providence, has bro't you from that important ſtation you was in at our college, into the relation of paſtor-elect to this church. And though you have looked upon it as a call of GOD, and have therefore cheerfully conſented to take the charge of this flock; yet the day being now come, you are ready, under a ſenſe of the worth of ſouls, and knowing that even "the righteous are ſcarcely ſaved," to cry out, "Who is ſufficient for theſe things?" I am to tell you, that our ſufficiency is of GOD. *Paul may plant, and Apollos water, but it is* GOD *that giveth the increaſe.* Oh Sir, many precious ſouls are to be committed to your watch and care in this place; and if one periſh through the watchman's neglect, its blood muſt be required at his hand. Yet my brother, if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, *he* ſhall die in his iniquity, but *thou* haſt delivered thy ſoul. It is, indeed, a great work you are entering upon; but there are great aſſiſtances and rewards to be hoped for. We ſerve a good maſter, whoſe rewards are certain and rich.

Go not forth in your own name, but in the ſtrength of the Lord---engage his preſence in every part of your miniſtry, by earneſt prayer in the name of Chriſt. Increaſe in your own mind a ſenſe of the importance of religion to yourſelf as well as others. Endeavour to feel and practiſe yourſelf, what you urge as neceſſary for your people. *Love* to Chriſt will afford you a moſt prevalent motive to fidelity. Serious godlineſs and an holy life in a miniſter greatly recommend his inſtructions, and give weight to his reproofs. O then not only preach well, but live well. Convince your hearers, by your own converſation, that you believe what you teach to be true,

and

and important to your own ſalvation as well as to theirs.

"GIVE no offence in any thing that the miniſtry be not blamed: But be an example to the believer in word, in converſation, in charity, in ſpirit, in faith, and in purity."

As it is impoſſible one ſhould have a ſufficient deſire for the ſalvation of others, who can neglect his own ſoul, let me beg of you to take heed unto thyſelf, and unto thy doctrine; continue in them; for in doing this thou ſhalt both ſave thyſelf, and them that hear thee. Keep under your own body, leſt when you have preached to others you yourſelf ſhould prove a caſt-away.

SIR, upon the information I have had, I venture to ſay, you are entering into the labours of moſt excellent men, who have laboured before in this part of the Lord's vineyard; and as you will, moſt probably, reap much fruit from the good ſeed ſown by them, ſo I truſt you will build on the foundation which they have laid, which doubtleſs was Chriſt the true corner-ſtone; for, my friend, other foundation can no man lay. *He that converteth the ſinner from the error of his ways, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.* Dear Sir, as you can have no greater joy than to ſee the people of your charge walking in the truth, we ſincerely wiſh that religion may govern their hearts and lives, and that you may have a pleaſant and ſucceſsful miniſtry, that your light may be diffuſive; that you may *turn many unto righteouſneſs*; and that, hereafter, you may *ſhine as the brightneſs of the firmament, and as a ſtar for ever and ever.*

I WOULD now turn my addreſs to the church of Chriſt in this place, and to all who uſually worſhip here.

BELOVED in our Lord Jeſus Chriſt, you and your fathers, and thoſe elder than they, have been witneſſes of the great goodneſs of GOD, that this town in its earlieſt days,

days, and almoſt from the firſt ſettlement of the country, was favoured with the goſpel miniſtry, which has been continued by a ſucceſſion of able and faithful prophets among you. But *our fathers where are they? and the prophets, do they live for ever?* No, your former miniſters, and their obedient hearers, are, no doubt, with the ſpirits of juſt men made perfect. However, you have heard with your ears, and your fathers have told you, what great things the Lord did for them, who have tranſmitted religion as the beſt inheritance to you their children. And you have ſtill in remembrance the faithful labours of your late excellent and beloved paſtor,* whoſe praiſe is in our churches, and whoſe memory is bleſſed with you. Sirs, GOD, who in the riches of his goodneſs beſtowed upon you ſuch an excellent bleſſing, and continued it ſo long, had a right to take it from you. "He takes but what he gives;" and altho' the ſtroke was heavy, yet he being dead ſtill ſpeaks, to you in his excellent doctrines, counſel and example, which you ſtill bear on your minds. O remember him with gratitude, and *remember how you have heard, and hold faſt and repent.* Lament your unfruitfulneſs under the manurings of GOD's word in his miniſtry.---Altho' this ſanctuary has been for ſome time deſolate, and the burning and ſhining light, which adorned this candleſtick, has been extinguiſhed, yet your *Redeemer liveth.* Your aſcended Saviour, who received gifts for men, has, it ſeems, reſerved another aſcenſion gift for you. Behold the man, who this day is to take the charge of your ſouls, and to be inveſted with the office of a miniſter of Chriſt. *Receive this prophet in the name of a prophet, and you ſhall receive a prophet's reward* with him. Be tender of him for his ſake, for your own ſakes, for his maſter's ſake, and for

* *The Reverend Mr.* JAMES LOCKWOOD.

for the ſake of religion. Strengthen his hands, and encourage his heart, by attending upon and profiting by his miniſtry.---He is like, indeed, to be with you without fear of *outward want*: for through your generoſity his ſupport is moſt honourable for you, and comfortable for him. But yet, it is a greater encouragement to a miniſter's heart to have the approbation of his people, and to ſee the *pleaſure of the Lord proſpering in his hands.*

THE excellent character Mr. MARSH ſuſtained, while acting in another public department, muſt raiſe your expectations. We that have known his ſteadineſs, ability, fidelity and uſefulneſs in the government and inſtruction of the college; that mildneſs and tender care he exerciſed toward our youth there, can ſincerely regret his removal. But when we ſee that *an effectual door is opened* here for his extenſive uſefulneſs in the goſpel of Chriſt, to which he has been devoted, and for which he has been happily qualified and diſpoſed, we rejoice with him, and not with him only, but with you alſo, in the comfortable proſpect before you. May that GOD who governs all events be praiſed for the preſent favourable aſpect of his providence. May He mercifully continue this his ſervant, and make him an increaſing bleſſing to you. May a preached goſpel be abundantly ſucceſsful here, that of this place it may be ſaid, *this and that man were born in it!*

THIS whole aſſembly (great as it is) is ſmall compared with *that* which ſhall be ſummoned by the trump of GOD; when every man ſhall appear in his juſt character, to receive his final ſentence; when he that has *ſinned without law, ſhall periſh without law; and he that ſinned in the law, ſhall be judged by the law.*---May it be our principal concern, then, faithfully to improve the goſpel!---May religion govern our hearts and lives! Let us leave it in charge to our children to convey the doctrines and privileges of the goſpel to future times:

"That

" That generations yet to come
" May to their unborn heirs
" Religiously transmit the same,
" And they again to theirs."

AMEN.

THE

THE

CHARGE,

GIVEN BY THE

Reverend Mr. *EELLS*,

Of MIDDLETOWN.

WORTHY AND DEAR BROTHER,

YOU having been called by the church and ſociety of this place to take the paſtoral care and charge of them; and you having accepted their call, we the preſbytery being invited to ordain you, accounting you qualified with gifts and graces for that holy and honorable ſervice; now proceed to that ſolemn tranſaction by prayer, and the impoſition of hands.

WE

We (under whoſe hands you are) do now ſolemnly and ſeriouſly in the fear of God, and in the name of our Lord Jeſus Chriſt, conſtitute and ordain you, a miniſter of the glorious goſpel of Chriſt, and transfer to you evengelical power and authority to preach the word of God, and diſpence the holy ſacraments of the new teſtament----Namely baptiſm with water and the Lord's ſupper, when, and whereſoever God in his providence ſhall call you thereto.

And more particularly we do (in the fear of God) commit to your paſtoral care and charge the church of God in this place, which he hath purchaſed with his own blood, to feed it with wholſome food, with the ſincere milk of the word, that their ſouls may grow thereby.

You now being made a miniſter of Jeſus Chriſt, we proceed ſolemnly to charge you before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom; feed Chriſt's ſheep, and feed his lambs, preach the word of God in ſeaſon and out of ſeaſon, reprove, rebuke, exhort, with all long ſuffering and doctrine: And adminiſter the holy ſacraments of the new teſtament to proper ſubjects of them, according to Chriſt's inſtitution and command; exerciſe godly diſcipline in the church of Chriſt, let the laws of his kingdom be the rule of your conduct; and lord it not over God's heritage.---Furthermore, we charge you to take heed to your doctrine; ſpeak thou the things which become ſound doctrine, and in all your teaching ſhew uncorruptneſs, gravity, ſincerity, ſound ſpeech, which cannot be condemned; that they who are of the contrary part may be aſhamed, having no evil thing to ſay of you.

Moreover we charge you to look well to your converſation; be thou blameleſs, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given

to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous.---Let no man deſpiſe thy youth; but be thou an example to the flock of GOD, in word, in converſation, in charity, in ſpirit, in faith, in purity, and in all things ſhew thyſelf a pattern of good works.

O THOU man of GOD, flee thoſe things which are ſinful, and ſcandalous to your holy profeſſion; and follow after righteouſneſs, goodneſs, faith, love, patience, meekneſs,---Fight the good fight of faith, lay hold on eternal life, whereunto thou art called.

FINALLY, we charge you, in the ſight of GOD, who quickeneth all things and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion; that thou keep this commandment without ſpot, unrebukable unto the appearing of our Lord Jeſus Chriſt, who of his free grace will reward your fidelity with a crown of glory that fadeth not away.

Now we commend you to him, who is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory, with exceeding joy, to the only wiſe GOD our Saviour, to whom be glory, and majeſty, dominion, and power, both now and ever.

AMEN.

THE

THE RIGHT-HAND OF FELLOWSHIP,

GIVEN BY

SAMUEL LOCKWOOD, A. M.

PASTOR of the CHURCH in *ANDOVER*.

ZION's KING reigns, let the *Earth* rejoice. He not only redeemed the church, at the expence of his own *blood*, but has graciouſly provided and engaged for its ſtability, edification and comfort. He has ſaid, the gates of hell ſhall not prevail againſt it: Himſelf *walketh in the midſt of the golden candleſticks, and holds the ſtars in his right hand.*

HE

He has inſtituted the miniſtry of reconciliation; has ordained and ſet forth an order of men to negotiate the intereſting affairs of his kingdom, publiſh the glad tidings of peace and ſalvation in his name, and *beſeech ſinners, in CHRIST's ſtead, to be reconciled to GOD*; To whom he has ſaid, *Lo, I am with you alway, even unto the end of the world*----with whom he is pleaſed to co-operate, in carrying on his reconciling work, among his rebellious ſubjects.

And, altho' his miniſters are not ſuffered to *continue, by reaſon of death*, but are carried off in *mournful ſucceſſion*; yet, (bleſſed be God!) the ſacred office ever lives, for the benefit of the church, and the good of his choſen.

When the Lord of the Harveſt is pleaſed to call off any of his ſervants from their labours, he raiſes up, furniſhes, and ſends forth other labourers into the vacant parts of his vineyard.

The *ſolemnities* of this day witneſs to the faithfulneſs and tender mercy of our God herein.

And whereas *you* (Reverend Sir,) have this day been ſolemnly conſecrated to the help of the Lord, by a *regular* induction into the *chriſtian miniſtry*; *We*, who are miniſters of Jesus, now preſent on this occaſion, own and declare *you* to be a miniſter of the goſpel of the grace of God, an ambaſſador of Jesus Christ, and paſtor of the church and flock of God in this ſociety; called, and ſeperated to this work and office, agreeable to the inſtitution of the ſupreme Head of the church.

We therefore, receive you into our *miniſterial fellowſhip*.

And inaſmuch as we are fellow-labourers with you in the Lord's Vineyard, we promiſe you, (as we may have opportunity) our ready aſſiſtance in any matters relative to the paſtoral office, and expect the ſame of you for ourſelves.

Of

OF all which, agreeable to the apoſtolick, and uninterrupted practice in the church, we now give you this *right-hand* as a PLEDGE and WITNESS.

MY BRETHREN of this church,

THE laſt time I had the honour to *addreſs* you from this deſk, was on a very mournful occaſion. You had then juſt taken up the *body* of your deceaſed *paſtor*, and buried it,* *whoſe memory is yet precious and* DEAR.

It was then recommended‡ as your duty, to *go and tell* JESUS: We hope, and truſt you did ſo. And altho' the LORD was angry, and you felt his rod; yet he has now returned in mercy to heal the ſore *breach* he then made upon you. Behold! ☞ your man of GOD; who comes to you a meſſenger of the LORD of HOSTS, on the moſt important errand, *which demands your attention.* Receive him therefore, with all thankfulneſs, as an aſcenſion gift of our divine LORD, *and eſteem him very highly in love, for his work's ſake.*

BROTHER JOHN, ſee ☞ the dear people of your charge, whoſe ſouls are precious, of more worth than the whole world; *let not their blood be found in your ſkirts.* They need your aſſiſtance; your painful labours, and fervent cries to the FATHER of MERCIES; that CHRIST may be formed in them, the hope of glory, and they made wiſe to ſalvation.

You are now entering into other men's labours: Much precious ſeed has been ſowed here, that don't appear to have produced anſwerable fruit. This you are diligently to water; and we *yet hope in GOD, for a plentiful harveſt.* Your work is now before you; and, if faithful, your *reward*

will

* It being the LORD's day next following the much lamented death of their late beloved and worthy PASTOR, the Rev. JAMES LOCKWOOD.

‡ From MATT. xiv. 12.

will follow you. But know, that your ſufficiency for theſe things is not of yourſelf.

LET therefore your eyes, and your heart too, be to GOD, the head of divine influences, for all that grace and aſſiſtance you need. Be ſtrong in the grace that is in CHRIST JESUS; and we bid you GOD ſpeed in the name of the LORD.

MAY you, dear Sir, obtain grace and mercy from on high, to be a wiſe, ſkilful and faithful ſteward in the houſe & church of GOD, rightly dividing the word of the *kingdom*, giving to every one their portion in due ſeaſon, and eminently ſucceſsful in turning many to righteouſneſs; that the bleſſing of many ſouls ready to periſh may come upon you. And when JESUS, the chief *ſhepherd*, ſhall appear, may you then receive a *crown of life*, and ſhine in his kingdom above, in glory, excelling the ſtars forever and ever.

AMEN.

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